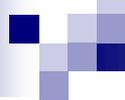


Nature of Indian Philosophy

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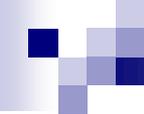
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Introduction

- Philosophy in its widest etymological sense means 'love of wisdom'. It tries to know things that immediately and remotely concern man. Here we will study the nature of Indian Philosophy and basic characteristics.



Indian Philosophy

- In ancient Indian literature philosophy aims at knowledge of truth or 'the vision of truth' (darshana). Every Indian school holds, in its own way, that there can be a direct realisation of truth (tattva darsana). A man of realisation becomes free; one who lacks it is entangled in the world.

Problems and Methods

- The basic problems of philosophy have been the same in the East as in the West and the chief solutions have striking similarities, yet the methods of philosophical inquiry differ in certain respects and the processes of the development of philosophical thought also vary.
- Indian philosophy discuss the different problems of metaphysics, epistemology, ethics, logic and psychology but generally it does not discuss them separately.
- Every problem is discussed by thee Indian philosopher from all possible approaches, metaphysical, ethical, logical, psychological and epistemological.

Scope of Indian Philosophy

- Indian philosophy denotes the philosophical speculations of all Indian thinkers, ancient or modern, Hindus or non-Hindus, theists or atheists.
- In this list we also include materialists like Charvaka and unorthodox thinkers like Buddhist and the Jains, along with those of the orthodox Hindu thinkers.

The Place of the Vedas in Indian Philosophy

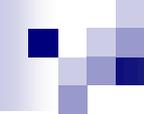
- Vedas are the earliest available records of Indian literature and Vedas has an very important role in the formation of schools of philosophy. Those schools of Indian philosophy consider Vedas as final authority they considered as Aastika Darshan (Orthodox Systems) and those who denied its final authority they called as Nastika (Heterodox systems). On this criteria following schools of Indian philosophy can be classified:
- Aastika: Samkhya, Yoga, Nyaya, Vaishesika, Mimansa and Vedanta
- Nastika: Charvaka, Bauddha and Jaina

The Place of Authority and Reasoning in Indian Philosophy

- Reasoning is the chief instrument of investigation in Indian Philosophy. A philosopher had first to state the views of his opponents before he formulated his own theory. This process has following paths:
- Purvapaksha: Opponent's View
- Khandana: Criticism of that View
- Uttarapaksha/Siddhanta: Subsequent view or the conclusion.
- This process followed by all schools of Indian Philosophy.

Common Characteristics of Indian Philosophy

- The following characteristics can be found in all schools of Indian Philosophy with minor difference:
- The practical motive present in all systems.
- Philosophy springs from spiritual disquiets at the existing order of things. Pessimism in Indian philosophy is essential, not final.
- The belief in an 'eternal moral order' in the universe. The law of Karma plays an important role in human life.
- The universe as the moral stage.



Characteristics continued....

- Ignorance is the cause of bondage and knowledge is necessary for liberation.
- Continued meditation on truths learnt is needed to remove deep-rooted false beliefs.
- Self-control is needed to remove passions that obstruct concentration and good conduct.
- Belief in the possibility of liberation is common to the systems. Liberation is regarded as the highest good.

Conclusion

- Here we discussed the nature of Indian Philosophy in short. It included basic nature of Indian philosophy and its characteristics.

- **REFERENCE:**

Datta & Chatterjee: An Introduction to Indian Philosophy,, University of Calcutta, 1984.